

# The Polynesian.

HONOLULU, SATURDAY, MARCH 9, 1850.

Vol. 6.

No. 43

## THE POLYNESIAN.

The Official Journal of the Hawaiian Government, published weekly at Honolulu, Oahu, H. I.

EDWIN O. HALL, EDITOR.

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Ships supplied with recruits at the lowest Market Prices.  
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Having re-opened his shop, is now prepared to execute building and jobbing at short notice, and on the most reasonable terms.

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Establishment opposite the Sec. Mer's Chapel,  
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DEALERS IN  
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Ships supplied with recruits at the lowest market price for Cash or Bills on the United States or Europe.

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Opposite the residence of Dr. Wood,  
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Garments cut and made to order in the latest styles. Jan-34-1y

### J. J. HERNANDEZ,

WHOLESALE AND RETAIL DEALER IN  
GENERAL MERCHANDISE,  
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### WILLIAM LADD,

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SAN FRANCISCO, CALIF.

### ULRICH ALTING,

Dealer in General Merchandise,  
(At the Store formerly occupied by L. MONTGOMERY.)  
HONOLULU, OAHU, H. I.

### WOOD & PARK,

CABINET MAKERS AND UPHOLSTERS,  
HONOLULU, OAHU, H. I.

### DR. MAURAN,

Office in Chambers over the Auction Room,  
HONOLULU, OAHU, H. I.

### BUSH & CO.

Ship Chandlery & Commission Merchants,  
LAHAINA, MAUI,  
ALFRED W. BUSH,  
CHARLES P. ROBINSON, (HAWAIIAN ISLANDS.)  
Ships supplied with recruits, in exchange for goods or cash.

### A. B. HOWE,

Ship Chandlery & General Merchandise,  
HONOLULU, OAHU, H. I.  
Constantly on hand all such Goods as may be required by whale ships and merchant vessels visiting the port.

### ORRIS & SPALDING,

Ship Chandlery and Commission Merchants,  
HONOLULU, OAHU.

Constantly on hand a supply of ship stores and recruits suited to the wants of vessels visiting this port, and for sale at the lowest market prices, for cash or bills of exchange on the United States and Europe. Jan-34-y

### CHARLES BREWER,

Commission Merchant,  
BOSTON, U. S.

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Ship Chandlery and Commission Merchant,  
HONOLULU, OAHU.

### SWAN & CLIFFORD,

Bakers & Dealers in General Merchandise,  
HONOLULU, OAHU, H. I.

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SHIP AND EXCHANGE BROKER,  
SAN FRANCISCO, CALIF.

### STONE AND FLANDREAU,

House Carpenters & Joiners,  
(Opposite the residence of George Pelly, Esq.)  
HONOLULU, OAHU, H. I.

### BOA'ING HOUSE.

THE UNDESIGNED would respectfully notify their friends and strangers visiting Honolulu, that they have opened a VICTUALING HOUSE at the Maine Hotel, where they are prepared to accommodate all who may favor them with their patronage. Board by the day, week or month. Meals at all hours. TURNER & SHIELDS. Oct. 13. 6m 22

### SAIL LOFT.

IN THE CAPACIOUS BUILDING FORMERLY occupied by Z. BENT, Esq., on Broadway, near the King's Palace. Sails made on the most approved plan, and repaired neatly and expeditiously. ROPE, DUCK, THIMBLES, TWINE, and Second Hand Sails, constantly on hand and for sale. Oct 20 6m 23 CHAS A. TANER.

### BLACKSMITHING!

Joseph Weitch  
Would respectfully notify his friends and the public that he still continues the above business at the old stand, on the premises of Jas. Robinson & Co., where he is prepared to execute all orders in his line. Particular attention given to ship's work. [Oct 21 6m

### TIN AND COPPERSMITHING.

JAMES WHITTITT would inform the public that he has opened the shop formerly occupied by Mr. Edward Dennis, a few doors North of the NATIONAL HOUSE, where he will be found prepared to execute work in the above line with neatness and dispatch. ROOFING attended to in all its various branches. Honolulu, Sept. 15, 1849.—18-6m.

### SAIL MAKING.

T. MOSSMAN respectfully informs his friends and the public that he has commenced the SAIL MAKING BUSINESS in all its branches, in company with G. WADDINGHAM, an old resident SAIL Maker for the last 20 years on this island, and would respectfully solicit a share of public patronage. They will make, alter or repair sails in the best manner, on reasonable terms, and at the shortest notice. Feb 23-41-1 THO'S MOSSMAN, G. WADDINGHAM.

### BENJAMIN PITMAN,

DEALER IN SHIP CHANDLERY,  
General Merchandise and Hawaiian Produce, Byron's Bay, Hilo, Hawaii, has constantly on hand and for sale, a general assortment of Merchandise, usually required by whalers touching at these islands.

### D. N. FLITNER,

(SUCCESSOR TO M. E. H. BOARDMAN.)  
Continues to repair CHRONOMETERS, at the old stand, at the corner of the above house, (late occupied by Roskell,) Liverpool. Particular attention given to fine WATCH REPAIRING. Dec. 8. 30-y.

### JOHN ANDREWS,

BOOT AND SHOE MANUFACTURER,  
Next door to the coral building, Broadway, has on hand a superior stock of leather, and those who favor him with their work may depend on having a good article. Also, superior Kip Boots on hand, suitable for California, made of English kip. Feb 16. 40-1f

### HONOLULU RESTAURANT.

(Corner of Broadway and Nuuanu Street.)  
CHARLES TURNER would respectfully intimate to his friends and the public generally, that he has opened the above house, (late occupied as a general store by Messrs. Austin & Bailey,) as a RESTAURANT; and where he hopes to merit and receive a continuation of the patronage so liberally bestowed upon him since his commencement in business in the above line, in Honolulu. \* Luscious, Hot Coffee, Cakes, Pies, Beer, Cigars, &c., can be obtained at any hour of the day. Jan-26-37f

### TAILORING.

JOHN GAVIN, TAILOR & DRAPER,  
I would respectfully inform the inhabitants of Honolulu and vicinity, that he has commenced the above business in all its branches, at the store lately occupied by Everett & Co.

### S. H. WILLIAMS & CO.,

IMPORTERS of American and European Goods, will keep constantly on hand a general assortment of Merchandise adapted to the markets of Oregon, California and the Hawaiian Islands. A general assortment of Ship Chandlery and Provisions required by whalers touching at this port for recruits, on hand, which will be supplied on liberal terms for cash, or Bills of Exchange. my 18-1y

## Published by Authority.

Public notice is hereby given that the ANNIVERSARY of the KING'S BIRTHDAY, falls, this year, on Sunday, the 17th of March, it will be celebrated on Monday the 18th, with the usual honors.

The King will receive the visits of Foreign Consuls and other gentlemen holding official appointments, on that day, between 11 A. M. and 1 P. M.

The Queen will hold a soiree at the Palace, at 8 o'clock on the same evening.

Ladies and gentlemen not previously presented, are requested to send in their cards to the Chamberlain, and other gentlemen holding official appointments, to come with those ladies and gentlemen who have themselves been before presented. A. PAKI. Chamberlain's Office, Feb 20, 1850.

The attention of all persons authorized to perform the marriage ceremony is hereby called to the latter part of Section 10, Art. 1, Chapter 4 of the Second Act, to organize the Executive Departments, which is as follows:

"Clergymen or other officers solemnizing marriage, shall annually on the first day of January, report to the Minister of the Interior, the number solemnized by them in the respective islands."

ALL FOREIGNERS are hereby notified that they cannot leave the Islands without PASSPORTS from the Department of Foreign Relations, and that before obtaining such Passports the law requires them to post up a notice in Hawaiian and English, in some conspicuous place in the district, town or village where they may reside, for at least one fortnight before their intended departure; and the law requires them, besides, to give notice of their intended departure, in the Polynesian newspaper, for fourteen days previous to their departure.

In applying for Passports they are requested to present copies of the notices above referred to.

All Foreigners arriving at the Islands with Passports from Foreign Ministers or Consuls, are requested to present them, immediately on their arrival, to the Minister of Foreign Relations, taking care to have them properly acknowledged by the Minister or Consul of their several nations.

All Foreigners arriving at the Islands with Passports from the King's Ministers or Consuls residing abroad, are, immediately on arrival, to present them to the Minister of Foreign Relations, who, if regular, will give them.

All Foreigners (in ignorance of the existing Passport laws) arriving at the Islands without Passports, and others who may wish to settle on the Islands, require to obtain, previously, written permission from the Gov. of Oahu; and are requested in forwarding their written applications to His Excellency, to make known who they are, through certificates from the Ministers or Consuls of their several nations, resident at this Court or in default of such of their own nations, through such certificates of the Ministers or Consuls of any other foreign nations as may have resident Ministers or Consuls at the seat of this Government.

Department of For. Relations, }  
8th February, 1850. }  
[Foreigners to obtain blank forms by applying at the Polynesian Office.]

## NOTICE FROM THE GOVERNOR OF OAHU.

All Captains and Commanders of Foreign Vessels arriving at the Ports of this Kingdom are hereby notified that the following is a Law of this Kingdom:

"No captain of a foreign vessel shall receive on board his vessel any native, to proceed to sea, nor shall any native go on board any foreign vessel, unless he first obtain the written consent of the governor or his agent, nor shall he continue a man on board for a longer period than such certificate allows. Whoever violates this law or evades it shall be fined four hundred dollars."

M. KEKUNAOKA, Governor of Oahu.

## TREASURY NOTICE.

All persons holding any old or unliquidated claims upon the King's Exchequer, are requested to send them in within sixty days from this date, with the necessary vouchers and explanations, to the Registrar of Public Accounts, that they may be examined by the Board of Finance.

TREASURY DEPARTMENT, Feb. 6, 1850.

## Original Correspondence.

For the Polynesian.

EDITOR POLYNESIAN—MY DEAR SIR:—

In concluding what I have to say at present, on the inquiry, "Can foreign residents do more than they have hitherto done, to create in the bosoms of Hawaiians, chiefs and people, a feeling of self-respect which shall result in their becoming an industrious, intelligent, and prosperous community," I remark Pastors of Hawaiian Churches can, and in my opinion, they ought at once to cease drawing their support from foreign sources, and to look to their people, under God, for the supply of their temporal wants. This I shall urge as a duty and a privilege from the following considerations:

1. Pastors of Hawaiian churches would thus create self-respect in the bosoms of their people by enabling them to honor in a high degree, the gospel of Christ.

As things have been conducted hitherto at most of the stations on the islands, the people have failed practically, to honor the gospel. Look at facts: They are briefly these:

The gospel preached here for nearly thirty years, during which time chiefs and people have lived under its awakening, enlightening, and vivifying influences: The bible translated and printed, edition after edition, and (the people generally taught to read) spread before the eyes of the community.

The spirit of God shed down so that thousands have been hopefully converted, and on profession of obedience to all the requisitions of the gospel, admitted to the fellowship of the churches: Schools and seminaries opened, and children and youth instructed in the various branches taught in schools and academies of Christian lands: Instruction, other than religious communicated, and with so much success that many of the people have shaken off the filth and rags of heathenism; are decently clad, have better houses and more comforts than formerly; in a word, are adopting the usages of civilized life, and yet up to this very day, the objects of these inestimable benefits, do practically disavow the gospel,—do say virtually that it fails to make men honest. This they do by allowing Christians of the United States, many of whom are actually poorer than themselves, to sustain the preached gospel at the islands. Did the Hawaiian churches assume this attitude understandingly,—did they pertinaciously refuse to sustain, as they are able, their own religious institutions, they could give no satisfactory evidence of this piety. But I am happy in believing that this is by no means the case. That they do not sustain their own religious institutions is owing mainly to the fact that they have not been instructed to do so. The fault then, I fully believe, lies at the door of those pastors who refuse or neglect to call upon their people to do their duty in this respect. To each of these, allow me to address the inquiry,

Will not each of you allow his people the high privilege of honoring the gospel, by performing the simple act of justice of sustaining their pastor, and laboring in other ways, for the spread of the gospel of God? What can tend more powerfully to inspire them with self-respect, than thus obeying the plain commands of the bible—the injunctions of Christ and of his Apostles? Will you not help them to do this, by ceasing to draw your support from foreign sources and by casting yourself on the people for support?

2. By assuming this attitude, Pastors would create in the bosoms of their people a feeling of self-respect by enabling them to become effective co-workers with the churches of other lands, in sending the gospel to the unevangelized.

No one doubts that the ascending command of the Great Redeemer, "Go ye into all the world and preach the gospel to every creature," is as much binding, other things being equal, upon Hawaiians, as upon American Christians? At the present time, the churches in the United States are not only sustaining their own literary and religious institutions, but they are toiling with great disinterestedness and zeal, for the destitute of other lands. They do this cheerfully, I trust, and great will be their reward. Still, they desire auxiliaries in this good work.

They desire to have converts from among heathen nations aid, as early as possible, in sustaining their own teachers, and laboring in behalf of the destitute of other lands, because they know that "it is more blessed to give than to receive." They desire it, because they mistrust the character of the piety which has not this type. They know who hath said, "If any man have not the spirit of Christ, he is none of His." They desire it also, because so rich is the harvest, and so wide that they cannot reap it. Their joy, therefore, is exceedingly great on the accession of fellow laborers to their ranks.

Christians have turned the eye of expectation hither—have watched with much interest, the growth of the church at these islands, and I have little doubt that they calculate on receiving considerable aid from these churches in the work of extending the conquests of the cross; aid which shall equal at least, the amount of funds, which for the last few years, have been sent hither for the support of missionaries among this people.

And while I admit that the churches have done something for the support of their Pastors, and for the propagation of the gospel in other lands, still it is true that some thirty thousand dollars have been sent hither every year for a long time, and that nearly that sum is allowed for the year 1850. Now this ought not to be so.

The Hawaiian churches are abundantly able, taking them on an average, the strong aiding the weak, to sustain their own pastors. Some of them feel that they are able. They desire to do so; and to my certain knowledge, individuals often express deep regret and mortification in living, as they have hitherto done, on the charity of their christian brethren of the United States. All would feel so, I am persuaded, were they faithfully instructed in relation to their duty and privilege; and five years would not elapse ere the more wealthy churches among us would fully support their pastors, and in addition would organize themselves into a Foreign and Home mission Society, in which capacity they would aid their weaker brethren, and do something for the spread of the gospel in other and more benighted lands.

What an honor, fellow-laborers. My heart dilates with joy at the thought! To raise up churches on these recently heathen shores, which shall co-operate with the churches of the United States and Europe in the noble, God-like work of sustaining christian institutions. Will you not allow them to stand erect in conscious independence, and thus address the churches of the United States: "Cease, brethren, to send hither the means of sustaining our teachers. The work is ours. Justice, gratitude, the love of God, all demand that we perform it. While we thank you for all you have done for us, we entreat you to turn to other and more benighted lands. Carry to them the boon which is enriching us for time and eternity, and allow us to aid you to the extent of our ability, in the precious work of enlightening this dark, and saving this dying world." I cannot but think that encouragement from their Pastors to become co-workers with the great and good of other lands, would do much to inspire this people with the feeling of self-respect, which would result in making them industrious, intelligent, and prosperous. Will not each Hawaiian Pastor try the experiment? So I hope.

I am well aware that objections to Pastors casting themselves upon their people, can be urged. I have myself felt their force. And I believe that they will increase in number, and become more and more formidable in the minds of those who urge them, while they refuse manfully to grapple with the work, and while they continue to receive a regular and full support from their patrons at home. To him who has been carried over a smooth level road, in a covered, well lighted and cushioned vehicle, the idea of walking up a steep ascent on a stony path, will at first be a painful one. But who does not know that difficulties not unfrequently appear of giant dimensions when seen at a distance, which dwindle to dwarfs on being encountered with a resolute spirit. Were it the object of this communication, I could show in various particulars, the happy effects upon the pastor and his children, of the course which I have recommended. But as I design to speak only of the influence on the Hawaiians, chiefs and people, I conclude by expressing my earnest desire that each of my fellow laborers may have wisdom and fidelity to do his whole duty; and may we all have the happiness of seeing our efforts crowned with complete success.

Thine for the Hawaiian nation.

GIMEL.

For the Polynesian.

MR. EDITOR:—Another objection to the Clergymen of the Mission leaving the Board

at present, is, that there is no necessity for it. The advocates for leaving assign as reasons, the relief it will give the Board, of expense—the good moral effect it will have upon the world, and the benefit it will be to the natives by teaching them to maintain their own religious institutions.

As to the first of these reasons, it would be sound were it true. But I seriously doubt whether the funds of the Board would be at all relieved by the measure. How should they be? Suppose that by going off from the Board and depending on his people for as much of his support as they were able to give, and to expect the Board to make up the deficiency, wherein would his going off relieve the funds of the Board any more than his holding on would do, provided the money he could derive from the people were faithfully thrown into those funds. In the one case said funds would be relieved to the amount of salary collected—and in the other to the same amount. So far as I know, the people are urged by all suitable arguments to support the gospel among themselves, are doing, some more, some less, but all perhaps nearly as much as their circumstances will allow, for the object. What they give in this way, goes to diminish the expenses of the Board, and would the same amount diminish the expenses more if the Missionary left the Board, than by his remaining with it? The same may be said of the one whose people actually contribute the amount of his salary—that contribution will not enhance the relief to the Board more by the Missionary's forsaking the former, than by his remaining with it. The argument supposes that in going off or remaining with the Board all the money which the people can raise will be devoted to the maintenance of the Missionary, and that in either case the deficiency in maintenance will be met by the Board.

Equally untrue, as it seems to me, is the assertion that the Missionary's leaving the Board will have a better moral effect upon the world than would his remaining where he is. Should one or more become disengaged from the mission, so much as he could get for his support from his people, would the mission-sustaining community be relieved from expense in his case. So far and no farther would they be particularly interested in it. But they would experience the same relief from him were his people to give as much for his support while connected with the Board, and the moral effect in the latter case could not be less favorable than in the former. In the one case the moral effect would arise from the fact that the cause had been so successful that some churches were supporting their own ministers in whole or in part; in the other, from the report that said churches were casting some, and some a part of what they received from the Board back into its treasury. He, I must confess, must be a nice adjuster of differences, who can weigh that which exists between the two cases so far as the moral effect is concerned. The question is not concerning an unlimited union with the Board, but the continuance of that union until the work of the Board shall be mainly if not fully completed, which will be on the day when the churches as a body at the islands are able and willing to support the gospel among themselves, and not before.

When this desirable period shall arrive, the Board will cease to exercise its functions, for its work will have been accomplished. The Missionaries will have become independent of it, of course. But let the gang remain unbroken, if possible, until the last clip in the harvest is taken, then lay down the sickles and retire from the field together, and inscribe FINISHED on the noblest and best enterprise of the age. Could the moral effect of such a blessed consummation be less powerful or wide extended than it would be were the laborers to abandon the field separately? Verily, the announcement of the completion of the missionary work at the islands at a particular date, and the simultaneous retirement of the Missionaries from the service of the Board, could not fail to be regarded as a momentous event or of causing a general jubilee throughout the christian world. So far then, as good moral effect is concerned, nothing seems to be gained by leaving the Board. Why then not hold on until the work is done?

Another and more plausible reason urged in favor of leaving the Board, is the good it will do, and the superior moral influence it will have upon the people themselves. This argument though apparently plausible, will, I think, be found upon examination, to be no more sound than the others just noticed.

The argument would be good were it a fact that the people were not instructed in their duty to support their pastors by those who have up to this moment leaned on the Board. That it is of great use to a people to support their own religious institutions, there can be no doubt, and that Pastor would do them an "irreparable" injury, who should lean on the Board instead of his people for a support without urging them to support him themselves. But unhappily for the argument in question, the Missionaries who lean on the Board instead of their people for support, are not particularly remiss in teaching the people to support them, or what is the same thing, the ministry among themselves. And it is also a fact that the churches of most, if not all such Missionaries are actually supporting their pastors in whole or in part, and that they are doing as much for this purpose as they would do, were the Missionaries to give up their lien on the Board. Few, if any of the churches feel able to give the Missionaries the full amount which they are receiving from the Board, small as the amount may be; but they are as willing to do what they can for the one who leans on the Board as they are for one who leans on themselves. Facts can be stated to prove this assertion, and will be if required. Why should they not be as able and as willing to support the former as the latter? They are taught their duty with equal, perhaps with greater fidelity; for, in urging the duty upon them, the Pastor labors under no fear of the imputation of selfishness, or of seeking his own interest, for they know that neither their giv-

ing nor withholding his support, can effect his interest. In teaching them their duty in the case he tells them without reserve, that it is not for his own bread and water he is pleading, but for the perishing heathen to whom the money on which he is living will carry salvation, if they will support him themselves. The people are in no respect deceived—they contribute as far as they are able to the support of their Pastors. What special benefit then, it may be asked, to the people, is the mere fact of their Pastors' leaning on them for a support? Is it not a fact that those Pastors who still look to the Board for a support, are as enterprising, wise, devoted, consistent, pious, and as faithful in every good work, as those whose Pastors have dissolved their connection with the Board, and if this be a fact, where is the superior moral influence upon the people in the latter case? Should it be said that those who support their Pastors ought not to be under the control of the Board—that while the Pastor leans on the Board for support, he may be removed by the Mission without their consent and they left destitute? It may be replied that in the present state of the Mission, the danger of interference with the liberties of the people is much less than that which would arise from the removal of one unconnected with the Board, by death or any other cause. In the former case the Board would supply the deficiency—in the other case the people must do it themselves; so that scarcity of supply on the one hand is more than an offset to the hazard of liberty on the other. So that no great good would result to the people even in this respect from the Pastors' leaving his lien on the Board.—As these are the main reasons assigned by the advocates of leaving the Mission and looking to the people for support, your correspondent can see no necessity that calls for such a step.